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derived their names. About them, the Mayurbhanj Santals added that Kisku did not bring anything, while returning from hunt. He was the eldest, so he was known as Kisku and was their tribal chief, whlie Sòrèn became his orderly. Gòndwar did not go to the hunt at all, so he was considered as the worst of all the clans.

Risley does not think that the story of the wandering of the Santals deserves serious consideration "neither as a record of actual wandering, nor as an example of the working of the myth-making faculty."[1] Considering how from the same data Mr. Skrefsrud tried to prove that the Santals came from the North-west and Col. Dalton from Assam, he concludes that both the hypotheses are untenable. Continuing he says,[2] "If, however, the legends of the Santals are regarded as accounts of recent migrations, their general purport will be found to be fairly in accord with actual facts. Without pressing the conjecture mentioned above, that Ahiri pipri may be no other than pargana Ahuri in the north-west of Hazaribagh district, it is clear that a large and important Santal colony was once settled in the parganas Chai and Champa in the same district. A tradition is noticed by Col. Dalton of an old fort in Chai occupied by

1. Risley, *People of India*, App. vii, p. clix.
2. Risley, *People of India*, App. viii, p. clix.

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one Jaura, a Santal Raja, who destroyed himself and his family on hearing the approach of a Muhammadan army under Sayid Ibrahim Ali alias Malik Baya, a general of Muhammad Tughlak's who died in 1353. This tradition, so far as it refers to the existence of a Santal fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the southern Santals collected by the Rev. J. Phillips and published in Appendix G to Annals of Rural Bengal ed 1868: "Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bahini gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibrahim Ali were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santals from Chai Champa and their settlement in the present Santal Parganas. Speaking generally, these recent migrations have been to the east, which is the direction they might *prima facie* have been expected to follow. The earlier settlements which the Santal traditions speak of, those in Ahiri Pipri and Chai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Bihar. That the influx of the Hindus has in fact driven the Santals east-ward is beyond doubt, and the line which they